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TIEN FENG

Much of the news in this Bulletin comes from two issues of Tien Feng which have just come to hand, those for September 17 and October 1. The back cover page of these two numbers have reproductions of Raphael's Transfiguration and Plockhurst's Triumphal Entry. In one issue the editor solicits material for the magazine, saying that they will welcome material along the following six lines:

1. Reports of church activities such as baptisms, evangelistic services, group activities, building of new churches, etc.
2. Discussions of church problems, with suggestions for solution, such as Sunday school problems, visitation work, young people's meetings, etc.
3. Devotional and biblical studies and sermons.
4. Concrete descriptions of church patriotic activities.
5. Stories, poems and pictures with a church interest, or suitable for use in sermons.
6. Other related material.

He goes on to say that they will welcome pictures of church activities. If they are accompanied by the proper descriptions, they will be used as far as possible. All material for the Christmas number should come in well in advance, or we will not be able to use it.

A lively discussion continues in these pages on the relation of the Christian to the world. Hua Han-kuang and Chang Peh-huai both write on the text, Be not unequally yoked with unbelievers.

CCC REORGANIZATION

The Church of Christ in China is in process of reorganizing their synod and presbytery setup for greater efficiency and convenience. A meeting of the Executive Committee of the General Assembly early in 1956 had authorized this reorganization, and a part of the plan was carried out in a meeting September 4-7 at Nanking Theological Seminary of representatives of Kiangnan, Kiangan and Kianghwai synods. The former lines of demarcation were determined partly by linguistic lines, partly by fields of mission board responsibility. The report calls it another example of the mission boards' "divide and rule" strategy, and pours special scorn on the "gerrymandering" of the Kianghwai Synod, which had contained a little of Honan, some of North Anhwei and North Kiangsu, and even extending across the river into the South Kiangsu cities of Chinkiang, Tanyang and Wuchin. The former boundary lines have now been set aside, and the synods of Kiangsu and Anhwei set up with the boundaries along province lines. Shanghai becomes an independent district, directly responsible to the General Assembly, a feature which parallels the governmental setup of municipalities independent of their provincial governments.

ed about 20 times a year to keep mission boards and missionaries informed on Christian work in China. ANNUAL RATES: Domestic, $2.00; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15 cent zone, $7.00 in 25 cent zone. Please send payments as due.

Following the meeting the Kiangsu representatives met and set up a committee of eight to take charge until an official synod meeting could be held. This committee consists of Andrew Cheng, chairman, Wang Heng-hsin and Yao T'ien-hwei, Vice-chairmen, Chu Pei-en (Nanking YM Secretary) Executive Secretary, plus the following: Sun T'ing-yang, Chu Chi-ch'ang (Irving Chu), Miss Huang Chien-ju, and Han Wen-tsao. The Anhwei representatives also held a meeting, and decided to call a synod meeting as soon as possible, but do not seem to have set up an interim committee.

THE WUHAN THREE-SELF CONFERENCE

Following the All-China Three Self Conference in Peking last March, the three Wuhan cities held a conference July 23-27. The sixty churches of the area sent 143 regular delegates, 132 alternates, and every day there were upwards of 300 others listening in. The leaders in the conference were Episcopal Bishop Chang Hai-sung, CCC pastor Wan Fu-lin and Methodist Chairman K. K. Hsiao. One feature of the program was the showing of motion pictures of the 1954 Three-Self Conference in Peking and of various 1955 Christmas services throughout the country. Dr. T'u Teng-pang, Assistant Superintendent of the First Hospital (the old Union Hospital) of the Wuhan Medical School, addressed the conference telling of the progress in public hygiene since Liberation, and expressing his satisfaction as a Christian in taking part in that development. Another speaker was Hsu Hai-lang, a college professor who had returned to China from her home overseas. Some of her daughters and sons-in-law were still overseas, and she told in her halting Chinese how she was trying to get them to come back. At the close of the conference a standing committee of 27 with Bishop Chang Hai-sung as chairman was set up.

WUHAN EXCURSION

The Religious Affairs Bureau of Kiangsu Province sponsored last August an excursion by Kiangsu Protestants to Wuhan. The group consisted of 99 persons, with the Kiangsu students in Nanking Theological Seminary forming the nucleus, but also containing church workers from Nanking and other places in Kiangsu, and some of the NTS professors. Chairman of the group was NTS Professor and Episcopal Bishop T. K. Shen, vice-chairmen YM Secretary Chu Pei-en, Little Flock elder Lui Chih-peh, and Soochow Methodist pastor Yang Ching-ch'iu and Hsuchow CCC pastor Wang Heng-hsin. They went by boat from Nanking and had four full days in Wuhan, August 22 to 25.

On their last day there they visited two churches, the Lutheran Church on Sheng-li (Victory) Street, and the Spiritual Light (Ling Kuang) CCC Church on Liberation Street. The former underwent major repairs during the first half of 1956, and the latter has been entirely built since Liberation, both with very substantial help from the People's Government. The CCC Church is located on a good site in downtown Hankow.

Several other excursions of similar nature are reported in these last two numbers of Tien Feng. The others do not clearly state that the expedition is under the sponsorship of the Religious Affairs Bureau and at their expense, but since that is so clearly stated in the account of the trip summarized above, it is likely that the others are likewise a part of the Bureau's budget. 106 Christians from Peking and Tientsin visited the industrial regions of Manchuria in August. A group of 110 from Shansi had a two weeks trip to visit Hua Shan, Sian and Lingt'ung.

(It is not a new thing in the world for a government at least nominally Christian to spend money on its national church, but it is a new and rather disquieting thing to see a government confessedly hostile to all religion using money so freely for church repairs and for the entertainment and instruction of church leaders and church members.)

THE MOWLL VISIT

Episcopal Church News for Dec. 23, 1956 begins a series of despatches from Alfred Francis James, managing director of the Anglican News Service in Australia. He was one of the party of eight Australian Anglicans that visited China in the late fall of last year. This first despatch tells of their arrival in Shanghai in the midst of a student demonstration against British and French imperialistic action in Egypt. They were rather apprehensive, and asked Bishop Robin Chen, who was at the station to welcome them, if they hadn't better turn around

go back. He dismissed the suggestion, and told them that the demonstration was thoroughly under control, and they need have no fear.

The next day, Sunday, Archbishop Mowll preached in the Cathedral. The Cathedral was crowded with over 600 persons, some of them having to stand. "We were struck by the zest of the congregational hymn singing, and by the way they sang the rest of the service. It was obvious that no attempt was being made to put on a show to impress us. The congregation clearly sang and behaved as it normally did.

In a speech of welcome later that day, Bishop Robin Chen said, "In the past few years, our church has made significant progress in self-support, self-government and self-propagation; but we realize that there are still many defects in our work. We ask you, as you go about during the next few weeks, not to hesitate to tell us what our defects are. We know it is only by being humble, listening to the advice of others that, under the guidance of the Holy Spirit, we can progress."

Mr. James notes particularly the dilemma caused by the fact of two Chekiang bishops. Bishop Chen told him that he still did not know why Bishop Kimber Den had been imprisoned. Mr. James adds, "All in all, the Chinese are vague and apparently unconcerned over the question of what the bishop did, and whether he had any kind of trial." Now that Bishop Den has been released, Bishop K. H. Ting has offered to resign, but Presiding Bishop Chen has refused to accept his resignation. Bishop Chen admits that the problem demands solution, but he has not yet indicated how he will approach it.

An impressive picture of the bishops and clergy who were present that Sunday morning at the Cathedral and the visitors accompanies the article. Another picture shows Bishop Housden, one of the visitors, chatting with Bishop Michael Chang, retired bishop of Fukien.

We will report the later articles in this series as they appear.

RE-ESTABLISHMENT OF RELATIONSHIPS: PRO AND CON

Two of the four divisions of the National Council (Home Missions and Christian Life and Work) held a joint assembly in Indianapolis in December. At this assembly Dr. John Mackay, President of Princeton Theological Seminary, said, "The churches of the United States should proceed immediately to re-establish contact with brethren in the People's Republic of China... Because of the traditional friendship between China and the United States, and the fact that so much of the Christian work in China today is the fruit of Christian missionary activity promoted from this country, the Churches of the United States have a greater obligation to re-establish contact with Christians in China than do Christian churches in any other part of the world. Christian churchmen simply cannot regard as ultimate and permanently authoritative any governmental edict that would force them to accept a situation which violates their Christian conscience and the eternal imperative of Christian love."

As a result of his presentation the assembly heard with approval a recommendation to the National Council that a delegation of American churchmen be sent to meet with their Christian brothers in Red China as soon as possible. This recommendation has now been referred to the Department of International Affairs of the Division of Christian Life and Work. Meanwhile, the China Committee of the Far Eastern Office has already discussed this question, but has not as yet approved any recommendation.

In opposition Dr. George L. Ford, Executive Director of the National Association of Evangelicals, has made a statement deploring the recommendation. He said that in any such visit, "contact would be made, not with the true uncompromising Christians of China, but with those liberal churchmen who have sold out to the Communist regime."

The same conflict of view is apparent in a news item from Australia, where Archbishop H. W. K. Mowll is now making reports on the visit to China of himself and seven other Anglicans of Australia last November. (See further report in this issue.) He has been saying that the Church there is not only functioning freely but is a growing force. For this he has been sharply challenged by Dr. Malcolm Mackay, minister of the Scottish Church in Sydney, and a former